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LOVE'S TRAGEDY

M. PADMANABHAN

It was past midnight and the town people had settled down to slumber and rest which for the past fortnight had been sorely disturbed by the fierce electioneering campaign. Both the contesting parties had been trying their utmost to boost their candidates using all the means and strategems known to them. The ruling party had been putting up a great show with the Ministers coming and going. The forces of law and order had been reinforced with additional foot and mounted police. Armed police were also kept in reserve, so much so, the police in day time presented the appearance of an armed camp.

Now the election was over and the people had heaved a sigh of relief. The bustle and the tension were all over and people had retired for the night.

The moon had not yet appeared in the eastern sky and there was no sound except the occasional hoot of a passing car or lorry or the whistle of a policeman patrolling the streets. Darkness had enveloped the town. Only one solitary light showed through the window of a house and a passer-by, if he was curious, would have

seen a young girl sitting on the window sill gazing at the stars with a forlorn look in her eyes.

Girija, for that was her name, was undoubtedly unhappy. The election had nothing to do with it, though she was one of the top members of the party opposing the official candidate. Like others of her party, she had been tirelessly campaigning for Raghu, her Raghu, the leader of her party. At the moment, however, she was not thinking of the success or failure of the campaign. Her thoughts were filled with despair—despair of unresponded love.

The shrill note of the whistle of a passing policeman woke her up from her reverie and she turned her head towards the table on which lay a letter hardly begun. And as she turned, the rays from the shaded lamp fell on her face revealing the utter wretchedness of her mental condition. All the same, it was a face such as we see in the pictures. It was lovely and she had large beautiful eyes. A tear or two trickled down her cheeks, a weakness she had never given herself to, all these three years of her life in the

party.

She got down from the window sill and approached the table.

She sat down to write the letter she had been all along planning how to begin. She wrote, "My dearest R," but she could not continue.

What was the use of writing to him, she thought. Raghu had not shown the least interest in her. He did not even suspect the possibility of her falling in love with him. He seemed not even conscious of his own charms much less the effect it would have on a young girl like her. She quite well remembered the day when they received the news from the Central Executive that the members could marry. He had merely passed on the letter to her along with others without even the least trace of interest. On the other hand she thought she saw a faint frown on his face as he read the letter. The fact was that all his waking hours were given to work. Work, work, and nothing else.

She made some effort and tried to continue the letter. "I love you," she wrote. The very word love made her pensive, and she wondered what was wrong with herself.

Yes, it was strange that she should write that word. Not long ago she had ridiculed love and roundly described it as sentimental nonsense such as only the indolent and the well-to-do alone indulged in or allowed themselves to be affected by it. And in her mind's eye she saw the pathetic figure of Venu in her native place who had fallen madly in love with her and had offered her marriage and security. That was

three years ago. She had hardly suspected then that she or anyone for that matter could also be reduced to that plight! He had cut a comical figure then, protesting that he would never love anybody else except her.

Her mother had pressed her so much to accept his hand and settle down. Venu was well off and no doubt he was a good catch. But in all sincerity she had doubted how one could think of love and a comfortable life in the arms of a young man, however pleasant and desirable a person he may be, when so much remained to be done to the suffering, downtrodden masses. She had been attracted to the leftist party during her college life. And after graduation, she had after deep thinking, given up the idea of a secure job or matrimonial obscurity and joined the party like Raghu and others.

She had scoffed at love then. But it had become now her sole obsession. It was, she thought, love's revenge!

She felt she could not continue the letter. She threw down the pen, buried her face in her hands and wept like a child. She could not stand it. Oh, that he should be so heartless! He appeared to her hardly a human being. She forgot in her despair that she had not so much as even thrown a hint to him of her feelings towards him. She remained sobbing for a while but soon controlled herself. There was no use crying like that. She felt an urge to act but the hopelessness of the situation stared her in the face. There was no use telling him of what he could not understand. She felt too tired. She must make

up her mind once for all.

She took up the pen and with a firm hand wrote:

My dearest Raghu,

I can stand it no longer. I had not the courage to tell you. I love you. I had loved you from the day I first saw you addressing a public meeting on the Madras Marina. I was then a student. Perhaps it was my love to you that made me join the party organisation. The last three years I have been working with you have been pleasant no doubt. But love is consuming me and I feel I can't continue to bear this silent torture any longer.

G.

x x x

Raghu was early at his desk in his office next day and when he heard the news of Girija's suicide he was more annoyed than shocked. He visited her house grudging the time that was thus wasted and there picked up her note from the table. He opened and read it and read again. He did not show any sign of emotion. For a minute he stood still, staring



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GANGA WORKS

at it, then tore it to pieces and threw them into the waste paper basket. Soon he was back to the office and plunged into the work as if nothing had happened!

WHY DO PEOPLE WRITE?

Recently, the Rediordiffusion-Television Franceise, the official French radio and TV organization, held an enquiry on the theme "Why do you write?"

The mystery of literary creation, as of all artistic creation, is linked of course with the psychological factor of personal bent and destiny. A certain type of sensitivity, a gift for observing human nature and the countless little details which go to make up the living world, a memory which can register and store experience and later translate them into rhythmic phrases and the architecture of style—these are some of the qualities required of a writer. All the authors questioned during this enquiry said that for them writing was a vital necessity, though many of them also mentioned other factors such as pride, the will to have one's works survive, or simply to be remembered.

x

Hate is the parent of failure.

MADAVUR MURDER CASE

S. RAJAGOPALAN

Pankajakshi, a Nair woman, and her children were residing in a hut at a place known as Elakaman in Madavur village in Kerala State, until 3-12-57. She was found missing in the premises from the morning of 4-12-57. In fact the whole place looked deserted. This became the talk of the village, and a member of the Panchayat Board was apprised of it three days later. He then reported the matter to the Sub-Inspector of the Kilimanoor Police Station, which was about eight miles away. As no action was taken he moved the District and the Assistant Superintendent of Police. On 12-12-57, the Panchayat Board passed a resolution concerning the mysterious disappearance of the woman and of the rumours set afloat in the village. Foul play was suspected. The resolution was communicated to the authorities on 17-12-57 and to the Minister for Law and a formal complaint was made in the police station. The case was registered as "suspected homicide" and the police started investigation.

Pankajakshi Amma was a Nair woman and as stated had two children by her first husband. On 27-3-53 her husband had divorced her and given away a piece of land for her support. Thereafter, she was living with a Muslim, Noor Mohammed by

name. A child was born to them. Another was on the way, but the couple had separated then. She was four months gone in pregnancy when Noor Mohammed deserted her. Thereafter she took up residence in Elakaman and whilst living there, started proceedings for maintenance in the criminal courts against her husband. She said that she had become a Muslim under the name of Sainaba Beebi. On 14-12-56 some sort of reconciliation appeared to have been effected and the proceedings came to be dropped. Thereafter they resumed their conjugal life in a hut put up by Noor Mohammed's father.

But, the family of Noor Mohammed were by no means reconciled to the sort of life he was leading with Pankajakshi and his father was anxious that he should marry a woman of his community. With that end in view, he had actually opened negotiations with a Muslim for giving away one of his daughters in marriage to him. The father of the bride, however, laid down the condition that Noor Mohammed should give up Pankajakshi.

The negotiations were finalised by about 3-12-57. These confabulations in due time reached the ears of Pankajakshi who thereafter became wild and desperate. She appeared to have threatened that she would kill

Noor Mohammed and the children and then commit suicide.

When the disappearance of Pankajakshi from the premises became a settled fact, it was noticed that both Noor Mohammed and his brother-in-law, Abdul Samad, were missing in the locality. The children were in his father's house on 13-12-57. Then, an unexpected development occurred. On the forenoon of the 16th Noor Mohammed and Abdul Samad surrendered themselves before the Sub Inspector of Police at a place not far away from the Government reserve forest, a few miles away from their residence.

They were arrested and they stated that they would point out the place where the dead body of Pankajakshi had been buried. The police party thereafter proceeded to the hut where Noor Mohammed used to live with Pankajakshi. Nearly 200 feet away from the hut, the body appeared to have been buried and it was disinterred. The earth was dug up to a depth of 3½ feet and the remains though in an advanced stage of decomposition, were those of a female who was identified as Pankajakshi. An inquest was held and whilst it was proceeding Noor Mohammed and Abdul Samad made their confessions.

When the dead body was taken out, it was found that an insulated wire (copper strands) with a piece of brass attached to one end was wound round the neck and that the two ends of the wire were twisted together on the right side. The medical officer in the circumstances opined that death was probably due to strangula-

AMRUTANJAN



FOR

All aches and
Pains

lation.

And then more facts came to light. It was clear that both the accused had planned to get rid of the woman to enable Noor Mohammed marry into his own community and that to that end both had killed her by strangulating her with an insulated copper wire, which Noor Mohammed had taken from a cycle shop about a few days prior to the murder. The skin and the tissues beneath the place where the wire was seen, had bluish discolouration which was evident proof of death by strangulation.

Two neighbours also gave evidence that they saw Noor

Mohammed, Abdul Samad and the former's father together at 4 p.m. on the morning of 4-12-57 very near the latter's house. The father was seen carrying a spade in his hand, Noor Mohammed his elder child, and Abdul Samad, the younger. The children were apparently removed to the father's house and kept in ignorance of what was going on. Two other neighbours also deposed that they had heard the cries of the deceased woman during the night between 3-12-57 and the following day. Noor Mohammed, his father, and Abdul Samad were charge-sheeted for murder and causing disappearance of the evidence of murder. At the sessions trial they went back on their confessions made previously; but the corroborative circumstances were so decisive that nothing turned out of it. Abdul Samad had, however, a different story to tell. He said that Noor Mohammed had invited him to go to his residence during the fateful night. He admitted having held one end of the wire and helped Noor Mohammed to strangle the victim. But he added that when he went there a quarrel was already in progress between Noor Mohammed and the unfortunate woman. He had entered the hut only after hearing the cries of the woman

and he came to interfere when Noor Mohammed had already put the copper wire round her neck and was tightening it whilst the woman was holding him by a vital part of his body.

He possibly meant to suggest that he went in to help Noor Mohammed who was being squeezed to death by the manual handling by the woman. This was, however, far fetched because Noor Mohammed himself did not say that the woman was holding him up in the manner suggested. Moreover he was tightening the wire even after the woman fell down. Even conceding to him the right of self defence, he had lost it by exceeding its limits and by acting so cruelly. He admitted that he had assisted in twisting the copper wire round the neck and that was sufficient to make him a participant in the outrage. The circumstances which were proved pointed out to only one conclusion that both Noor Mohammed and Abdul Samad were guilty of clear and cold blooded murder. The Sessions Judge acquitted the father but sentenced Noor Mohammed to death and Abdul Samad to imprisonment for life. This was concurred in by the Kerala High Court.

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Cosmically pain is the plow that cultivates the neglected earth of consciousness. Pain opens the earth of consciousness that the divine seed may be fertilised by the water of life.—*Horace Holley.*

X

X

X

The wind of God's grace is incessantly blowing. Lazy sailors on the sea of life do not take advantage of it. But the active and the strong always keep the sails of their minds unfurled to catch the favourable wind and thus reach their destination very soon.

—*Sri Ramakrishna.*

Two schoolmates who meet
after a lapse of several years
share their secrets

TRUE TO HER LOVE

MRS. SAVITRI GOPALAKRISHNAN

As I entered the office of the Headmistress of the Sarada Devi English High School, I had a pleasant surprise. For, there seated in the chair was my old classmate and chum, Renuka Sen. I blinked and continued to stare at her like one in a trance.

Suddenly the dark head, streaked here and there with grey, was lifted up from the papers and she said, "I'm sorry, I did not hear you come in.

Won't you....." The sentence broke off and before I knew what was exactly happening Renu was giving me a regular bear hug! After a few seconds she said: "Chandra, what a pleasant surprise! I am delighted to see you. Sit down and do tell me all about yourself" She smiled and once the ice was broken I found myself telling her about my marriage, my three children and how my husband had planned to take me

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with him to England for three years where he had been posted and how it was essential that I should settle my children in good schools before I left, so that their education would not be disturbed. My sons were all now happily settled in the nearby boys school, and I was anxious to put my little girl into the Sarada Devi High School.

Having narrated my story, I asked Renu how she happened to join the teaching profession, for the short-tempered Renu I had known at school was very much different from the sober, calm, middle aged lady who sat before me, a charming smile on her face, as she listened to my prattle.

"Fate meant me to be a teacher, so here I am," she said, simply. I was curious to know more about her but she did not volunteer any information. Instead she offered to take me round the school and afterwards invited me to tea.

Promptly at 4-30 p.m. I went to the neat little house in the corner of the compound. Renu met me on the steps with a loud greeting and lead me to her private sitting room. I looked round the place with the curiosity of a housewife. It was neatly kept and tastefully furnished. In one corner there was a table and on it stood a photo of a handsome young Sikh in his late twenties, and beneath the photo was a glass case containing one of the most covetted medals given by the President, the Vir Chakra. I got up and read the inscription, "Awarded posthumously to Capt. Jaswant Singh, for bravery."

My curiosity aroused, I procee-

ded to question Renu all about the picture and the medal. She tried to evade my questions but I was persistent and refused to be put off.

Finally with a sigh of resignation, she told me this story:

Jaswant, the young man in the photograph, was her classmate in Lucknow where she did her B.A. (I left Lucknow when I was in Form Five). He was her senior by a year in age, and they soon became firm friends, as their houses stood next door to each other. As time passed their friendship ripened into love and each was determined to marry the other.

However the course of true love never did run smooth.

Renu's parents being Brahmo Samajists had no objection to the match, but his people were dead set against it. At that time his mother fell ill and on her death bed extracted a promise from him, that he would marry none but a Sikh. Jaswant kept his promise, but he also swore that he would never marry anyone but Renu. So he remained single.

Renu was broken hearted at first, but when she heard of his resolve to remain true to her, she in turn promised that she would be a spinster throughout her life.

Thus the bachelor and the spinster lived their separate lives, loving each other, but without hope of getting married. Jaswant joined the army and Renu became a school teacher. They wrote to each other regularly. One day a fire broke out in his barracks and Jaswant managed to save the life of everyone in the

doomed shed, but was so badly burnt himself that he succumbed to his injuries, within a few hours. His last wish was that everything he had was to be given to Renu. A few months later, the President himself presented Renu with the Vit Chakra. As she told this story, she showed me a box in which his things were neatly packed and stored. "That was six years ago," she concluded, with tears in her eyes.

With a lump in my throat, I said, "I'll send my daughter here tomorrow," for words seemed too shallow to explain how

much I sympathised with her at that moment.

"I'll look after her as if she is my own," replied Renu, hastily wiping her tears and trying to smile.

As I took leave of her, I knew I would not have to worry about my child, for a woman who treasured the memory of her dead lover as something so sacred as Renu did, would surely look after children well. I felt as if I was bidding goodbye to a saint, for the halo of true love seemed to shine over her head, and I came away with a sense of joy in my heart.

"Well, how's married life?"

"It's like Eden, old man."

"Splendid!"

"Yes—we've nothing to wear and we're in daily fear of being turned out."

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HUNGARIAN AUTHOR WITH SANKARACHARYA

VELANDAI

Mr. Arthur Koestler, author of *Darkness and Noon*, who was recently in Madras had a meeting with His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetam. Mr. P. Sankaranarayanan, Professor of Philosophy in the Vivekananda College, acted as interpreter.

The Acharya enquired about the visitor's birth place and his mother tongue to which Mr. Koestler replied that he was born in Hungary, but was now a domiciled British citizen, that his mother tongue was Hungarian, but that he wrote in English. Then began the following conversation:

Sri Acharya: How long have you been here?

Mr. Koestler: I have been here for fifteen days. I came to Madras from Bombay.

A: Is this your first visit to this country?

K: I am ashamed to say, 'Yes'.

A: What is the purpose of your visit to India? Is it just to observe the country, its people and its conditions or to guide them in some healthy manner?

K: Firstly, I came to see and learn. I do not think that I can do anything to influence them.

A: One's passive interest too, has its influence. Apart from

any specific activity, one's sincere sympathy itself has a 'shakti' or force.

K: May I ask a question? In these times of rapid social revolutions, what can be done to conserve spiritual traditions? Will it not be necessary to adapt them to changing social conditions?

A: The present is not the only time when there have been social revolutions. Changes have been taking place even in the past when revolutions were not so violent as now. But there are certain fundamentals which had been kept intact. We compare the impact of a social change to a storm. It is necessary to stand firm by the fundamental values and keep affirming them. We may note the deterioration in moral values and standards. When Alexander came to India, Greek observers wrote about conditions in India. They said that they observed that there were no thefts in the country. One cannot say that this standard has been kept up in subsequent times. Because the 'situation in respect of general morality has changed, we cannot say that teachers should adapt themselves and not keep emphasising standards of morality. In the same manner, adaptations have no place in the standards of spiritual

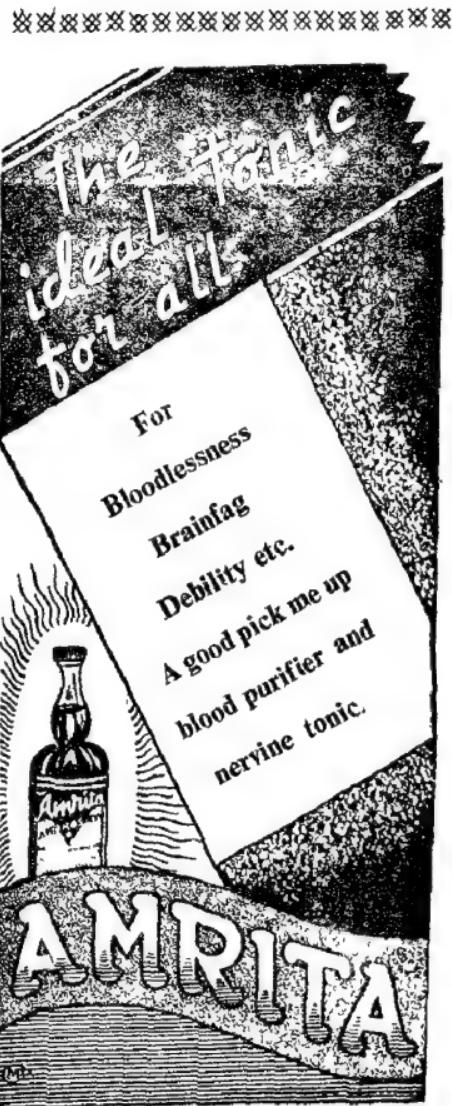
discipline.

K: A person is working in a factory or office. He has to be at his work at 9 in the morning. To be able to fulfil his religious observances, he has to begin doing them at 5. Can they not be shortened in some manner, seeing that he has not the time to perform them in full?

A: If he cannot do them in the prescribed way, he must feel regret and penitence that he is not able to do them properly. He can perform them in due manner, on holidays or in other parts of the day when he has the time. Any concession in the way of shortening observances will have no end and will lead to their extinction by gradual diminution. If the person has sincere repentance in his heart when he is in such a situation that he is not able to perform the observances as prescribed, that sincerity has its own value.

K: in the West, at the height of Greek culture and again in the Renaissance period the pursuit of science was considered as a form of worship of Truth and God. Is it considered so in Indian thought also? What has His Holiness to say on this?

A: The more science develops the more does it confirm the fundamental truths of religion and philosophy. Far from science being antagonistic to religion, in the Indian way of the pursuit of science, all the sciences have had a spiritual origin and religious orientation. It is significant that every science in India is called a *sasra*. Among us, scientific knowledge is applied for spiritual purposes. All sciences and arts are pressed in-



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to service in a temple institution. For example, architecture, music, dance, mathematics, astronomy are all made to have a spiritual and religious application.

K: Einstein was a great scientist. He was a deeply religious man. So was Max Planck, the founder of the Quantum theory. Kepler, the father of modern astronomy, professed that his scientific thought was the result of his mystic insight, that he came to science through mysticism. The great scientists were not antagonistic to religion. It is only the beginners or second raters that are opposed to religion partly because they boggle at Christian dogmas which if taken literally are contradicted by science.

(After a pause.) In the West, it appears that there are greater facilities for contemplation because of the atmosphere of silence in the churches. On the other hand, in India, the temples are noisy. Is it because of this that in India, people resort to the solitude of the hills and lonely caves for developing the contemplative life or to take to elaborate yogic practices?

A: The case is just the reverse. Because solitude and a secluded spot have been prescribed from the beginning for contemplation, temples have not to serve that purpose. Our temples are not organised as places for meditation, or for congregational worship. The purpose of a temple is different. We enjoy the goods of life like house, food, clothing, ornaments, music, dance etc. For enjoying these things we pay a tribute in the form of taxes to the king (now the Government)

for making it possible for us to enjoy them by giving us protection. The king who is the protector is provided with a balance and other paraphernalia of royalty. Even as we render homage to the king for the enjoyment of these things, we are bound to tender our gratitude to God who has primarily given us the good things of life. We offer a part of these good things as a token of our gratitude to Him with grateful consciousness that they are His gifts to us and we receive them back from Him as His *prasada*. The temple is the place where these offerings are made on behalf of the collective community where it is situated. Even if people do not go to the temple it is enough if these offerings are made to God in it on behalf of the community. The duty of the people of the place is to see that these offerings are made in a proper manner. There have been people who would not take their day's meal till the temple bell announced that the offering of food to God for the day had been done. Then only would they take their meal as God's *prasada*.

K: Where then can an individual meditate in silence?

A: In almost every Hindu home and in riverside structures there is a place for daily worship. One can obtain in it the seclusion and silence needed for meditation.

K: Among the religious doctrines of the Hindus karma and reincarnation seem to have a literal and not a symbolical meaning. Are there other such ideas that have to be taken lite-

rally and not symbolically?

A: You may yourself mention some of these that you have in mind.

K: I cannot think of any. That is why I request His Holiness to enlighten me. Well, I can mention the duality of Brahman and the cycle of creation and destruction.

A: Every such idea may be understood literally and not symbolically. Taking creation and destruction, they are *srishti* and *pralaya*. They are also referred by synonymous Sanskrit words which mean day and night. We speak of three kinds of *pralaya*, universal *pralaya*, periodic *pralaya*, and daily *pralaya*. The last is the *pralaya* of daily sleep. *Pralaya* is literally disappearance of the manifested. There are dualities like good and evil in the world. Everything as we know from experience has its opposite. So are *srishti* and *pralaya*, or creation and destruction.

K: Speaking of creation, the Christian idea of creation was never palatable to science. Many religious ideas are wrongly looked upon as dogmas and rejected by scientific men.

A. It is in this connection that a comparative study of different religions is useful. For a comparative study will reveal the fundamental philosophical truths underlying what have later on in another faith become dogmas. There are a few such points that have struck me in the comparative study of Hindu and Christian doctrines. For instance there is the story of Adam and Eve, the tree of knowledge and the eating of the forbidden fruit



in the Hebrew religion. In the Upanishads, there is a reference to two birds sitting on the same tree. One bird eats the fruit of the same tree. The other simply looks on without eating. The bird which eats the fruit is spoken of as the *jiva*. The bird which simply looks on is the supreme *atman*. Adam of the Hebrew religion is to be traced to *atma*.

The tree on which the two birds were sitting is the pipal tree which is akin to the Biblical apple. It is also known as the bodhi tree or the tree of knowledge. It was while sitting under it that the Buddha got enlightenment. It was known as the bodhi tree even before the Buddha sat under it. Adam and Eve ate of the tree of knowledge. In the transition of the idea from India, the real significance of the

Upanishadic motif was lost. The real meaning of the so called dogmas will come to light if we go to the sources of the several religions and make an intelligent comparative study of them. In that case, the so-called dogma will be properly understood and will become acceptable to the scientific mind.

K: When I was in Bombay, I had a talk with some students of psychiatry. They agreed that the spiritual elements greatly help to effect psychic cures. But there was this question which the students put to me that I was not able to answer. They asked me: "How do you distinguish between mysticism and hallucination?" Can His Holiness help me with an answer?

A: The state of hallucination is temporary. A person could control his mind. What comes after such a mental discipline is mystic experience. What appear in the uncontrolled state of mind are hallucinations.

K: Could yogic conditions be artificially induced by means of drugs?

A: It is common among people in some parts of India to induce such states by taking 'bhang'. It is not in vogue in other parts. Such an artificially induced state does not last long. But the real mystic condition is more permanent.

K: But how is an observer to distinguish between them?

A: The behaviour of the man of disciplined mind who is a true yogi will be different. His

very face will have a saintly serenity. That will discover and differentiate him. Of course, sometimes men may mistake the pseudo-yogis for the real ones.

K: A team of medical experts investigated the miraculous healing in Lourdes. They have not been able to determine whether some cures could be explained by hysteria or were really due to divine miracles.

A: What you say itself contains the answer to the question that you have in mind.

K: The Christians believe in an eternal hell. It may amuse His Holiness if I refer to a conversation that I had with a Catholic priest. I asked him how he would reconcile God and His all-embracing boundless grace with this idea of eternal hell. He replied: "Yes; there is an eternal hell, but it is always empty!"

A (*Smiling*): We have no such idea of eternal hell in Hinduism. Even a little practice of dharma will have great merit. That is what Sri Krishna said in the Gita.

K (*Taking leave of the Acharya*): I do not wish His Holiness to think that I am a sceptic or that my questions were spiritual and religious. I only wanted to obtain from his Holiness guidance so that I might answer such questions as sceptics are wont to ask.

Sri Acharya smiled in reply and Mr. Koestler left with a respectful bow.

●
It is better to have a world in which one may fall into evil than a world in which one cannot attain to goodness.—*Clifford Barrett.*

RULE A WIFE, HAVE A WIFE

Margarita was a rich heiress of Spain and as was the vogue of her times she craved for a life of pleasure and easy virtue. She had married Leon, a handsome, hefty man, but who was considered a fool, so that under the cloak of respectability she could indulge in her amours to her heart's content. But Leon was no fool. He had deliberately played the part of a fool to marry the heiress. On the night of the wedding feast Leon throws off his mask and proves that he is a real he-husband ! Now read on :

Capt. C. S. S. SARMA

Leon's entry into the festive hall was greeted with ribald jokes and laughter by those assembled who had all known him to be the prize fool of the army. But the laughter froze on their lips when they detected the grim looks of the man they had all taken so long to be a fool. Here was a different Leon who had the courage to face his army superiors with haughty pride and grim determination. "Get out all of you," he roared. "I don't want this wedding feast to be turned into a drunken orgy." And

suiting action to words he pitched himself into the ribald crowd threatening everyone present. The guests were all stunned at this sudden turn of events but the most disappointed and displeased was the Duke of Medina. He was looking forward to sharing Margarita's bed that night and this unexpected hurdle irritated him. Margarita, on her part, was too dumbfounded to speak. She was angry because Leon had gone against her wishes and come to the hall but the woman in her liked this demonstration of his

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manhood and she secretly admired him for that.

The Duke of Medina was thinking fast on how best to get rid of Leon quick. Drunk with wine and maddened with passion, he could not brook this ensign of a fellow depriving him of the night's pleasure. He, therefore, addressed Leon that as the Supreme Commander of the Army he would grant Leon a regular King's Commission provided he agreed to leave to the front that very moment. The Duke speculated thereby that the fool in Leon would clutch at this bait and depart leaving the rich plum behind. But Leon was no fool. He thanked the Duke for the favour and calling the servants ordered them to pack up the boxes and shut up the house that very moment! He then told Margarita to hurry and dress up and accompany him upto the port of embarkation.

Quite taken aback by this turn of events the Duke tried to retract his words and said that he had meant it all as a joke and that he would never think of promoting a mere ensign to the commissioned rank!

Leon, however, was not to be sidetracked. Turning to Margarita he made an impassioned plea to get rid of all her depraved company. "Let us sail to West Indies where you said you had properties. Now that you have married me, all the properties rest in me. To West Indies we will go or I will now and here challenge to a duel each one of these wretched fellows who intend to foul your marriage bed. I will be avenged and I thirst for their blood!"

Margarita who had witnessed the stormy scene was by now half cowed down by the manly spirit displayed by Leon. She, therefore, thought it best to show submission and begged for a month's time. On this the party soon broke up and one by one the guests departed with a heavy heart. But the crafty Duke of Medina did not want to accept defeat. At the gate he staged a mock fight. Cries of "Help-help," were raised and the next moment the Duke was carried back to the house heavily bandaged! He stated that he had drawn the sword in vindication of Margarita's honour which one of the guests had called in question. It was in fact a foul and mean strategem on his part to stay in the house the night and steal by some means or other one last and farewell favour from the lady of the house. Leon could not refuse him admittance into the house as he was supposed to be mortally wounded while defending Margarita's honour. Thus he found himself like Ulysses besieged by turbulent suitors! All that he could do was to make a last minute fervent appeal to his wife to desist fooling, or else, he would subject her and the Duke to the most abject humiliation as he had undoubtedly legal rights over her person and property. At this furious resolve Margarita, the self-willed, spoilt child in her collapsing, became craven with fear and submitted to his will.

Meanwhile the Duke unaware of the change in Margarita's attitude was impatiently sitting up for her to make an appearance.

It so happened that under the room where he was resting there

was a cellar and in that cellar Cocofoga, an usurious money lender who had most of the city's nobles under his clutches, was being entertained and plied with wine by Estefanio, the poor relative of Margarita. He was a despicable, rich, fatuous and avuncious money bag, given to self indulgence. Estefanio that day had pledged some jewels with him saying that they were Margarita's and had invited him to the wedding feast. He had gorged himself with food and wine and before even the night had advanced he was so drunk that he began to curse and stamp at the floor boards and bellow at the ceiling at intervals. The Duke who was directly above got frightened at this noise and was feeling most uncomfortable not knowing what

unknown terrors were waiting for him downstairs.

Meanwhile, Perez, Estefanio's husband, who had taken temporary quarters in a hotel, had got suspicious of his wife because of her long absence and began to make some enquiries. An old hag in the hotel told him that Estefanio was no rich heiress but was poor as a church mouse. She also informed him that during his temporary absence from the hotel his wife was seen opening the boxes and shortly thereafter leaving the place with a big bundle. It took no time for Perez to verify the latter fact. He was furious at the imposture of his wife and also of her duplicity and immediately rushed to Margarita's place and demanded to see Estefanio.

Margarita and Leon on hearing

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**D. P. PARTHASARATHY,
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his story laughed at him and confirmed that the house indeed belonged to them and that Estefanio was a poor relation of theirs. His discomfiture was full and like a mad bull, he rushed into the house with a drawn sword, swearing that he would be avenged. Estefanio was, however, prepared and she met him with a loaded pistol at which he winced and turned pale. She, thereupon, with a view to mollify him a little flung a bag containing 1000 ducats at him and said, "There, take it. I pledged your jewels with Cocofogo saying they were Margarita's and invited him for the feast. And there he is now in the cellar drunk and debauched, waiting to be shown some favour by my kinswoman and here you are with your sword rattling! Hence, cur, meet your

doom!" and suiting action to her words advanced threateningly before him with the pistol in her hand.

Crestfallen Perez dropped the sword and acknowledged Estefanio's superior strategy and submitted to her ascendancy. At this moment, the tribulations of the drunken Cocofogo in the cellar and the sorrows of the frustrated Duke in the bed room above having come to a crisis they were ignominiously driven out, the one a thousand ducats less as an old man's folly for youth and beauty and the other steeped in shame. Margarita had been tamed and the shrew and the flirt in her collapsing by Leon's consummate handling of her Leon ruled a wife and Perez found a wife, each according to his deserts.

The bus was starting in the midst of a torrent of rain, when the conductor put his head inside and inquired: "Will any gentleman get outside and oblige a lady?"

"She can come inside and sit on my knee if she likes," said a passenger, jocularly, and to his great surprise, in bounced a buxom woman who forthwith appropriated the offered knee.

After a time the man got into conversation with his burden and asked her where she was going. On hearing her destination, he exclaimed, "Bless me, that's my house!"

"Yes, sir," replied the woman, blushing. "I'm the new cook!"

x

x

x

The rustic mother entered the railway station with her small son.

"How much for my little boy?" she asked the station master.

"He's entitled to ride free if he's under three."

"But he will occupy a seat."

"That makes no difference."

"Well," said she, "how much discount will you give me if I leave him at home?"

x

x

x

Every duty which we omit obscures some truth which we should have known.—*John Ruskin.*

THE TURBAN EPISODE

V. G. RAMACHANDRAN, M.A., B.L.

Gandhi's arrival in Africa was greeted by his client and benefactor, Abdullah Seth. Abdullah fell to thinking, simple and practical as he was, after reading the credentials Gandhi carried with him from his brother. Was Gandhi a white elephant? His style of dress and living struck Abdullah as expensive, as expensive as Europeans' Just then, there was no real work for him. The Transvaal case of Abdullah was indeed going on then but it was not thought appropriate to send Gandhi there immediately. Ab-

dullah wished to have a preliminary test of Gandhi's honesty and capacity. Would the defendants in Pretoria bring undue influence on Gandhi if he were to appear for plaintiffs? So the problem was if Gandhi could not be at once entrusted with the Transvaal case, there was nothing useful for him to do. Other work could be done better by clerks who were amenable to great disciplinary control of the master. Gandhi appeared too big for a clerk. He had to be kept for nothing for sometime at

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least. Though Abdullah was unlettered, he had a fund of commonsense and experience. He knew just enough English to convey his thought in a way, though not in perfect style. He was respected by both Europeans and Indians. His firm was the biggest, but he was by nature a little cautious and suspicious.

A few days after, Abdullah Seth took Gandhiji to the Durban court and introduced him to several people and seated him next to his own attorney. Gandhiji had gone into the court with his Indian turban on his head. He then had the first shock in Africa. The Magistrate kept staring at him and after sometime asked him to take off his turban. Young Gandhi refused to do this and left the court. His personal dignity as an Indian was greatly offended. There appeared to be something wrong in the South African atmosphere. Abdullah Seth tried to explain why some Indians had to take off their turbans. The fact appeared to be that those who were in Mussalman attire could keep their turbans on, but the other Indians on entering a court had to take off their turbans as a rule of etiquette.

This was something novel and startling. On further enquiry Gandhiji was told that an Indian could be either a Muslim, a Hindu or a Parsi to the South African eye. The Parsi clerks tried to pass themselves off as Persians. The Hindu clerks were in a predicament unless they cast their lot with the Muslims who passed themselves off as Arabs to avoid the stigma attached to Indians. For, by far the largest

class of Indians were Hindus composed of Tamil, Telugu, and Northern Indian indentured and free labourers.

The Hindu, Muslim and Parsi clerks had only business relations with these labourers. But they suffered all the odium attached to indentured labourers who were called either "coolies" or as Swamis which to the South African colour mad eye were synonymous.

No cooly in Africa could wear a turban. The turban was a mark of respect. So the Muslims tried to wriggle out of their Indian nationalism and call themselves Arabs. Parsis also preferred to call themselves as Persians. But Hindu clerks had to don the honorific 'cooly' in companionship with the indentured Indian labourers.

Gandhiji, thus was only a "cooly merchant". Gandhi began to think. In the circumstances should he don the turban or not? That was indeed a formidable question. To don it and be asked to remove it was a great insult. The first right and duty of an Indian barrister was safeguarding his personal dignity. Could he discard the turban to avoid controversy and take to the English hat? But Abdullah Seth disapproved of this latter idea. He said it would be worse. "The turban sits well on your head. If you wear an English hat you will be mistaken for a waiter." This was another problem. To be without a head-gear would be to accept defeat. It appeared many indentured labourers were Christians who later became waiters in hotels. They wore hats and they were

dubbed as cooly waiters. They were Christians and aped western manners and wore a hat. Ergo if an Indian dared to use a hat he was a waiter.

But Abdullah's advice appeared wise and patriotic. Gandhiji made up his mind. He would persist in wearing the turban, come what may. He wrote to the press about the court incident and vehemently defended the wearing of the turban by Indian barristers in court. The question became a hotly discussed topic of the season. There were controveering arguments and opinions in the press. Some called Gandhi an unwelcome visitor, a troublesome chap, and so on.

So Gandhi's arrival in Africa was sufficiently noticed. It was good advertisement for an Indian barrister. It made him widely talked about. Some supported him and admitted his courage and patriotism. Others severely criticised his temerity and raising headaches in South Africa which till then had a regular settled code of conduct towards Indians who were all given equal treatment under the honorific "coolies". Could coolies rebel? It was unthinkable. Was not the cooly a believer in kismet? His kismet was to be a cooly and not a master. How can Gandhi, a cooly, wear a turban? It was unthinkable, atrocious. Such were the surging thoughts of anti-Indian South African whites. The whites had the upper hand. What right had the black fellows to assume airs of equality?

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But the South African white had not met a real Indian of grit yet. They had now only just had a glimpse of Gandhi. Young Gandhi showed his mettle. The honour of his country, his profession and his own self was in his hands. He had to act in such a way that Indian self respect was not in any way jeopardised. He determined grimly. The turban would stay on. He would proudly don it with added self consciousness as an Indian. He did put on the turban and persisted in wearing it in South Africa. It was a national triumph for him. Gandhi thus won his first round.

CANDID COMMUNICATIONS

Sri V. Ramiah,
Minister for Electricity,
Madras.

Sir,

When I read about your surprise visit to the meeting of the Development Officers of the District Planning Board, Madura, I shed a few tears!

Honestly, my dear sir, do you think it was fair on your part to surprise the Development Officers thus? And then adding insult to injury by pulling them up and warning them for their supposed lack of preparation? Think what a great show they would have put up if only you had given them advance intimation of your intended visit! Why blame them then if you found them wanting in their work?

This should be a good lesson to you! Curb your enthusiasm in future. Desist from paying surprise visits. Nothing good can come out of it. On the other hand you will only be exposing to public gaze all the waste and inefficiency of the government departments!

Zero.

Sri B. Shiva Rao, M.P.,
New Delhi.

Sir,

Shabash! Shabash! My congratulations to you and the other M. Ps. for calling the attention of the Lok Sabha to the fantastic claims made by Ministers Dr. P. S. Deshmukh and Sri A. P. Jain regarding the Chi-

nese method of cultivation of rice.

360 tons of rice per acre! On the face of it it was absurd, if not fantastic! And the wonder is that the Minister with all his expert staff was not able to see the absurdity of it but had to tom tom the great merits of this Chinese method!

If science can help grow two heads of corn where one grows today, that would be a wonder indeed. For that means increasing the production a hundred percent. And it would solve our food problem for generations to come. But Minister Deshmukh had not in mind increasing the food production a hundred percent. His was a grander concept, increasing it a hundred fold!

The wonder is, though the absurdity of the claim has now been admitted, the projected experiments, it seems, are not to be given up. Perhaps the Minister and the agricultural experts expect some fairy will come and endow the seeds so sown with magical qualities. What simple, childlike faith indeed! Which makes me doubt whether they have really outgrown the kindergarten stage!

Zero.

●
Sri Jawaharlal Nehru,
Prime Minister of India,
New Delhi.

Panditji,

While inaugurating the third meeting of the National Building

Council, you voiced your indignation at the huge luxury buildings put up by some private individuals when there was such a shortage of building materials

How, you wondered, could people get the cement and steel, which were controlled? And in all your innocence added, "How do these things get into the black market? These things have to be examined....."

Tut! Tut! Not so loud and so openly! Do you want to precipitate another scandal?

Zero.

Sri K. Kamaraj Nadar,
Chief Minister,
Madras.

Sir,

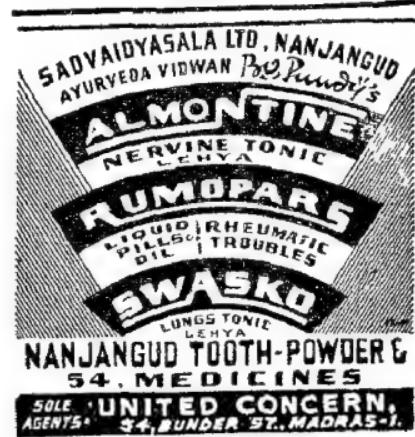
I am surprised, nay stunned, by the vehemence of your speech before the NGO Association.

The NGOs, the half-starved, overworked and cowed down subordinates, are a patient lot. A little cajolery on your part would have gone a long way to mollify their disappointed hearts. But instead you had to lash out at them mercilessly!

"Why do you think," you asked, "that I do not know your difficulties? Where is the money to pay you? Can I invent taxes?"

My! My! What a dull excuse! How does it help the NGOs to keep the wolf away from their doors? As for inventing taxes, has not the Government been inventing new and more taxes year after year?

Lack of money is no good excuse if you think that the case of the NGOs is just. The pity is you did not have a word of sympathy towards them "I am not afraid of you," you said instead.



Ah! There you have it the cat out of the bag!

Sri Jagjivan Ram,
Minister for Railways,
Government of India,
New Delhi.

Sir,
Misuse of the alarm chain in trains in increasing number has

prompted you to enhance the penalty for such offence from Rs. 50 to Rs. 250.

Of course, the penalty is rather high, but may be said to be justified under the present peculiar circumstances. But I cannot understand the inclusion of the provision of a fine of Rs. 20 for those who enter a compartment already occupied by the specified number and refuse to leave when asked to do so.

This provision, as several members pointed out, is meaningless when the railway is not in a position in any foreseeable future to relieve the problem of over crowding!

But you had a ready answer. You said it will be applied only to upper class travel and a blind eye will be turned towards the third class!

How disgusting! Do you know what its effect would be?

It would mean that even those who prefer upper class inspite of a little overcrowding would now be forced to travel third! Not only will this result in making overcrowding in third class more acute, the railway will

also be losing revenue in the bargain!

Is this the way to treat the third class passengers who provide the bulk of the revenue?

Shame! Shame, indeed!
Zero.

DMK.,
Madras.
Sirs,

It was indeed a dramatic way you registered your protest against government's proposed Ooty exodus.

But the Kamaraj government is not scared. Not many years ago Congress itself had condemned in no uncertain words the annual Ooty exodus. The reasons given then apply even today. And yet the government is determined to reverse its earlier decision and start the annual Ooty exodus.

I wish you step up your agitation and scotch this move. For, who knows where such policy reverses will lead to? At this rate they may even scrap prohibition in the course of next few years!

Zero.

To try hard to make people good is one way to make them worse. The only way to make them good is to be good, remembering well the beam and the mote.—*George McDonald.*

He that resolves upon any great and good end has, by that very resolution, scaled the chief barrier to it.—*Tyron Edwards.*

Giving does not impoverish us in the service of our Maker, neither does withholding enrich us.—*Mary Baker Eddy.*

In the suffering of the mother man is born, and he is reborn in his own suffering.—*Max Dessoir.*

A good intention clothes itself with power.—*Emerson.*

THE SHEPHERD WHO BECAME A MINISTER

SWAMI SIVANANDA

Dara was a humble shepherd in the land of Persia. He was of low birth and extremely poor, but endowed with deep wisdom and possessed a shrewd insight and great understanding in the nature of men and things. The Shah of Persia coming to know of Dara's wisdom and insight took him into his services where Dara soon rose to the highest position of the Shah's Chief Councillor and trusted Prime Minister. This made the other nobles very jealous of Dara and they eagerly awaited a proper opportunity of bringing disgrace upon Dara and pulling him down from the high status he occupied.

The Shah had unlimited confidence in Dara and once he sent Dara as Governor-designate of

one of the most important provinces of his great kingdom. In his absence the hostile and jealous nobles reported many unfavourable things about Dara to the Shah. They accused Dara of corruption and told the Shah that Dara had amassed great riches by misappropriating royal revenues and always took this ill-gotten treasure with him closely secured in a chest. Wherever he went, this chest followed him on camel's back and he opened it only at night within the privacy of his own tent. He never once parted with the chest nor ever opened it in public. This was the grave charge.

The noble Shah trusted Dara implicitly but the nobles insisted upon Dara being examined and

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exposed. At last the Shah one day paid a sudden surprise visit to Dara and entering Dara's tent at night said, "O Dara, my faithful friend, pray, show to me the contents of that chest. I have a great curiosity to see inside." Though he was reluctant, yet Dara obeyed the royal command and before all slowly unlocked the chest, raised the lid and opened it full. And lo! to the astonished gaze of the on-lookers was revealed an old shepherd's cloak of plain simple cloth, brown with dust and tattered with age. Except this there was naught else inside the chest, no gem, nor gold, nor silver or brass, not even a single copper.

The mystified Shah directed inquiring eyes at the silent Dara and the latter spoke and said, "Sir, thou knowest now what I guarded closely all these years. This shepherd's garment I wore in those days before you found and favoured me with thy royal

kindness. But position, prestige and power are dangerous things for the unwary man. They raise one high and pull him down to the dust as well. Prosperity and plenty, authority and respect turn a man's head and take him away from the straight path. He is safe who constantly remembers who he was before his fortune smiled upon him and God graced him. This alone reminds him what he really is and keeps him humble, true and righteous. Therefore, I have retained this old cloak of mine to remind me of my former life. I look at it every night lest I forget in the intoxication of my present position and glory. This makes me ever humble, true and simple. Though outwardly Dara is thy chief counsellor and a great governor by thy favour yet even to this day in reality he is the same simple shepherd, humble, poor and incorruptible. And his one constant prayer to the Lord is that he may continue to be so."

The best part of beauty is that which no picture can express.
—Bacon.

There never was a truly great man that was not at the same time truly virtuous.—*Benjamin Franklin*.

Duty is the sublimest word in the language. You can never do more than your duty; you should never wish to do less.

—Robert E. Lee.

x x x

Our deeds determine us as much as we determine our deeds.

—George Eliot.

CHANGING HEREDITY

A remarkable new discovery which enables one to change heredity is discussed in this article. Soon it may be possible to change monkeys into men and men into supermen.

PIERRE DE LATIL

Can hereditary characteristics be "modified" or "influenced" artificially? This is the question scientists are asking themselves today after a series of revolutionary experiments in the course of which ducks, after being inoculated, were made to change the colouring of their feathers and their beaks.

Only two years ago, anyone familiar with the laws of genetics would have shrugged his shoulders if he had heard such a tall story. Yet it is the true story of an extraordinary experiment which a French scientist, Professor Jacques Benoit, carried out successfully in 1957 to the amazement of the world of science. Now Prof. Benoit's experiment is once more in the scientific limelight.

To realize why scientists were so amazed, you must keep in mind a basic law: when any living creature is born, its characteristics are already formed for life until the day it dies. One can even say that it was potentially constituted from the moment of conception. Characteristics of the father and of the mother unite to determine those of the progeny.

You can lose a leg through amputation or you can change the shape of your nose through

plastic surgery, but that does not affect your genetic structure any more than if you had bleached your hair. All these changes affect only the body—"soma"—and that is why they are called "somatic" changes.

Changing our "germen"—our "hereditary patrimony"—is quite another matter. Genes can be affected only under exceptional circumstances, for example by the action of atomic rays. These changes will appear only if the sexual cells are affected and these cells produce an offspring presenting some mutation or defect.

But, in the case of the ducks, the amazing fact is that the basic constituents of genes were taken from one individual and introduced into another to modify certain of its characteristics several months *after* birth. It is as if a second conception and a second birth had taken place. What could not be done at the time of conception was acquired later in much the same way as a painter retouches a picture. The hypodermic needle introduced a hereditary substance which actually conferred genetic characteristics to the cells.

This scientific revolution has not been as sudden as it may appear. In pre-war days, the active élément of genes had

already been indentified as an extremely complicated chemical substance, desoxyribonuclaic acid, more simply known by its initials, D. N. A.

In 1925, the British scientist, F. Griffith, made an important experiment with pneumococci. There are two strains of these microbes: the S strain in which each microbe is encased in a capsule, and the R strain, which has no capsule. Griffith killed an S culture, blended it with an R culture and injected this mixture into mice. Soon the mice were bearing living S microbes. It was as if the corpses of the S microbes had transmitted their capsules to the R microbes!

Then, in 1931, the Americans M. S. Dawson and R. P H Sia obtained the same results without going through the intermediate stage of inoculating the mice. In 1933, another American, J. L. Alloway, was doubtful if the S microbes really had been killed. So he ground them and, by filtering, achieved what has been called ever since a "transformation."

Again in the United States, this time in 1944, the active element responsible for the "principle of transformation" was discovered to be D. N. A. In other words, the D. N. A. in the S pneumococci acts upon the R pneumococci transmitting to them the characteristics which it carries.

During the last ten years a great deal of research has been made on the "transformation" of microbes, and other species. A purified, crystallized culture is extracted from D. N. A. It actually amounts to bottled

heredity since, by mixing this substance with another form of microbe culture it is possible to endow it, a few months later, with the characteristics of the strain which has died long before.

This was an extremely important discovery but it belonged to the world of microbes and no one thought that it could be applied to more complex creatures. At the best, scientists hoped to achieve similar results, a little higher up the scale of animal life.

Research was at this stage when Professor Benoist, assisted by Father Leroy, stepped into the picture. Skipping all the invertebrates and even the lower vertebrates he decided to experiment with birds. And he immediately succeeded in transmitting D. N. A. extracted from a species of brown ducks, the Khaki breed, to a completely different breed, the white Pekings.

The experiment started when Dr. Roger Vendrel and his wife Colette, directors of the biological section of the Strasbourg Institute of Macro - Molecules, extracted DNA from the blood of Khaki ducks and shipped it in powder form to Paris.

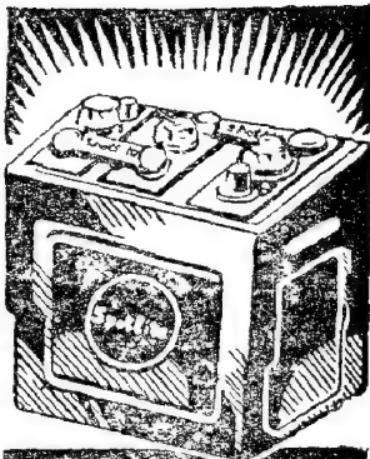
Then the substance was injected regularly for several weeks into some young Peking ducklings - a breed of big ducks with yellowish-white plumage. And the miracle happened. As the ducklings grew their traits changed and the scientists were able to observe that they were acquiring "original" characteristics: they were no longer Peking ducks, since they were quite different from other ducklings in

the same brood which had not been treated, and they weren't Khaki ducks, either. A new breed had been born, ducks with a pure white plumage and pink bills. Professor Benoit called them the "Snow Whites".

But was it really a new breed? In order to be certain that the characteristics of the Snow Whites could become hereditary, not just in one duck but in future generations, the scientists had to wait until the Snow Whites had ducklings of their own. However, the characteristics of the new breed appeared in most of their offspring. Professor Benoit waited confirmation of this before revealing his experiments.

Then he relapsed into silence until it was known what a new generation would produce. Last year, 388 ducklings were born... and they were the very images of their parents! They were Snow Whites.

Thus, scientists experimenting in a laboratory have succeeded in creating an entirely new breed. As Robert Oppenheimer put it



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when he visited the Snow Whites and their "father" in Paris: "This is one of the four or five most important scientific achievements of our century" —Unesco.

NO DRINKS

A kindly social worker was doing her annual rounds at the local jail.

For each prisoner she had a pleasant word of encouragement. Even the rum-soaked character in the end cell was treated to her warm, personal touch.

"Tell me," she asked "Was it your weakness for liquor that brought you here?"

"Heck no, ma'am," was the reply. "You can't get anything in here!"

0 0 0

"I hate secrets. Either they're too good to keep, or not worth keeping."

0 0 0

Who escapes a duty avoids a gain.

ON TOBACCO

Despite the scare headlines in the press about the growing incidence of cancer because of smoking dame tobacco is still having its grim hold on men and women too. In the following article, the writer, evidently a votary of the weed, sets down some of its charms. Will someone send us an article presenting the other side?

K. V. SIRKHEEL

It was with something of a shock I read a piece of news in the newspaper that an irate judge gave a month's rigorous imprisonment to an innocent visitor, who carelessly lighted his cheap cigar in the court room. Another interesting piece of news was the fining of some men by the magistrate for smoking inside the auditorium. Never before has the tranquillizing effect of tobacco been so rudely shaken by the rigour of law, as were done in these two instances. Perhaps the judge himself was not quite human and a smoker. But smoking and snuff-taking are failures in most men who become slaves to the habit. When they want it they lose their balance, they become oblivious to the surrounding circumstances, they go mad! This humane consideration extenuates the crime, the apparent rudeness of the failing, and it requires the charm of charity to sympathise with the sufferer. It may be for a puff of smoke or a pinch of snuff. I wonder why of the two, smoking has become unpardonable, while snuff-taking has gone scot free. Is it because the former is more spectacular than the latter? That

while the one creates a cloud of smoke the other helps to clear it?

It is difficult to surmise when tobacco enticed human species. It must be long before the meddlesome anthropologist was born. Who knows the chimpanzees might have tasted a few leaves in the wilderness of their abode and come under its spell and become the chewers of the weed. We may not be wrong if we imagine our arboreal ancestors would have made a nodding acquaintance with the plant and chattered of its charms among the boughs. After that primitive chatter, the potential possibilities of the herb have, down through centuries, resulted in the refinement of it as snuff in boxes, the bubble pipe and the 'hooka'; and its western counterpart the briar pipe and the 'baccy' pouch. These have been the slow and gradual development of centuries, long after we left the trees.

Tobacco has hoary traditions behind it. We find some of the men of destiny, the heroes of the past who established empires, were heavy snuff takers or heavy smokers, not to speak of the galaxy of famous statesmen and

the great giants in the world of letters, who indulged in the weed. One can imagine Dr. Johnson taking out a pinch from the hospitable snuff-box of Reynolds, and the snuff-box going the round in one of the convivial gatherings, which the great lexicographer so much loved and in which he shone with such splendour by his brilliant conversation. The great Napoleon seems to have developed a positive weakness for it. I can picture his portly waist-front sprinkled with the aromatic particles of the fragrant weed, as he carried out his absorbing field operations. It is said of Lord Rosebury that he was a great collector of snuff boxes of antiquity, and he had among his precious possessions, the one used by the great General. Sir Winston Churchill feels that his very existence will come to an abrupt end if he does not have his cigar in his mouth.

In my boyhood, I have watched with boyish curiosity the preparation of snuff by the elders. Three or four of them sat round a brazier, the leaf was deliberately chosen and spread and roasted over a slow fire and when it emitted the correct roasted flavour, it was crumpled and put into a cocoanut shell and an old gentleman, an adept, viogorously ground it by a wooden pestle, adding a little ghee and chunam to it, and when it was finely powdered, took out a small pinch and deliberately inhaled it. If it had the correct aroma and strength, his eyes lighted up with pleasure and it was filled up in a snuff box which went on its round each taking a pinch to enjoy the freshness of its frag-



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rance. Chewing tobacco, on the other hand, needs different processes of preparation. The leaves are first fried, then cut into small pieces, moistened and compressed, and in this form is known as cut or "shag" tobacco; when moistened with syrup or treacle and pressed into cakes, it is Cavendish; when twisted into string form, it is "twist" or "pig-tail". For cigars the midribs of the dry leaves are removed, and what is left is moistened and rolled into cylindrical shape.

Many are the comic tales told of the snuff addicts. I have a lively recollection of one as a boy. It all comes vividly to my mind of a good old teacher we had, who enjoyed taking snuff in a very deliberate and leisurely manner, while he taught poetry in the class. He would ask the boys to recite the poem—I think it was Goldsmith's Hermit or was it Village Preacher?—each

one a stanza. As soon as the first boy started it, he used to lay down the book on the table face downwards and close his eyes and take out a pinch of snuff and slowly shutting his left nostril with his left forefinger, take the pinch under his right nostril and have a short, sharp inhalation. Immediately the eye brows went up and after a second came down and another intake in the other nostril, and thus the dancing of the eye brows kept up a silent duet, as it were; without a song, because the ecstasy was too deep for words! After five minutes the eye lids would become heavy and close and he would enjoy a short nap. Meanwhile the boys would have stopped the recitation. Some would have jumped out of the window and gone home!

THE SADHU & THE DHORI

A sadhu, having finished his ablutions in a river, stood in a state of meditation on a stone by the river, which was used by a dhobi for washing his clothes.

The dhobis came there in due course with his donkey laden with clothes for wash. He lowered his bundle of clothes and waited for the sadhu to leave the stone so that he could commence his work. After waiting for some time and still the sadhu having not turned away from the stone, the washerman prayed to him:

"Mahatmaji! if you kindly leave the stone and come to the bank, I can start my work. It is getting late for me."

The sadhu did not care to take notice of the dhobi. The dhobi waited for a still longer time and then again appealed to the sadhu. As he was in a hurry, he slowly took hold of the sadhu's hand and tried to take him down the stone.

The sadhu felt that he was disgraced by the dhobi by holding his hand and pushed him away. The dhobi had by this time lost all his faith in the sadhu and seeing him angry, he pushed him by force away from the stone.

The sadhu quarrelled with the dhobi and words led to blows. The dhobi was a strong man and he soon felled the sadhu on the ground and sat on his chest.

The sadhu, being pressed down hard, prayed: "O my worshipful Lord, I have been doing your puja with all faith and devotion. Yet, you do not come to free me from the hands of the dhobi."

The sadhu, that very instant, heard a voice coming from the heaven : "What you say is right. I wish to free you. But the difficulty is that I cannot make out who between you is the sadhu and who is the dhobi."

Hearing the voice, the pride of the sadhu melted away. He sued pardon of the dhobi and from that time he cultivated truthfulness, forgiveness and compassion and became a true sadhu.

—Vision.

THE FIRST MAN IN SPACE

Help wanted: Man under 40 and less than 5 feet 11 inches tall; must have outstanding physical and psychological qualifications, degree in physical science or engineering, military test-pilot training and urge to travel.

Dr. T. Keith Glennan, head of the National Aeronautics and Space Administration, U. S., listed these as the requirements for the nation's first Space Man. Dr. Glennan has already selected 110 candidates for possible assignment to pilot a capsule through space and is now screening the candidates to narrow the list to a dozen by late March. After that a rigorous training program will start in which the twelve—all volunteers—will go through simulated and actual flights to accustom them to some of the conditions they must cope with in a space flight. According to unofficial estimates, the U. S. may be able to put a man into space in two years.

x x x

Sleeplessness

Scientific studies have shown that extended wakefulness disrupts the functions of the cerebral cortex's higher levels, causing hallucinations, increasing sensitivity to pain, irritability and other temporary personality changes. A New York disc jockey named Peter Tripp, 32, ran the gamut of these reactions in the interests of science. He stayed awake 201 hours, 10 minutes, most of the

time in a glass-enclosed booth in Times Square. Teams of scientists measured his brain-waves, and nurses shook him as needed to keep him awake. He thought he saw cobwebs, patterns of lace work, mice, kittens. Asked at the end of his ordeal what he most wanted to do, he replied: "You guessed it. Sleep, sleep, SLEEP." He did for 13 hours and 13 minutes.

x x x

Shape of the Earth

It is now definitely established that our earth is not a bulging sphere but rather pear shaped.

This conclusion was arrived at by the measurement of the U. S. satellite's orbit. It is now said that the sea level at the north polar cap is about 50 feet higher than what has been considered normal. At the south polar cap, the sea level is lower by about 50 feet. In the northern hemisphere, outside the polar cap, the sea level is lower by about 25 feet, while the region in the southern hemisphere outside the polar cap is higher by a similar amount. The combined effects of these variations, it is said, cause the earth to be slightly pear-shaped, with the more narrow end in the Arctic and the broad base in the Antarctic.

If the pear shape of the earth is accepted then it means that the centre of the earth is not plastic or fluid. It requires a solid core to sustain that shape.

The Moon has for long been believed to be a dead planet. The volcanic activity discovered by Nikolai A. Kozyrev of the Crimean Astrophysical Observatory has, however, shown that this is not so. William L. Lawrence, writing about this in *New York Times* says:

In all the 350 years in which moon has been looked at and photographed through telescopes of all types, no direct evidence of any activity on the moon had ever been observed. Consequently it had been universally accepted that the moon was a completely dead body. Its craters were regarded as having been formed as the result of collisions with giant meteorites, though no one had observed such a collision actually taking place.

Dr. Kozyrev's chance observation provides evidence for the first time that the moon, rather than being a totally dead satellite, still has a considerable measure of "life" in its interior. And the fact that the volcanic activity was observed to take place in the central peak of a crater is taken by Dr. Kozyrev as evidence that the same geologic processes of mountain-building that operate within the earth are taking place on moon.

"It is possible," he states, "that the observations just described will be unique for some time to come. But the existence today of internal energy and the possibility of orogenic (mountain building) processes on the moon seem to have been established.

"The coincidence of the observed phenomenon with the position of the central peak can hardly have been accidental, and may

indicate that the basic relief of the moon originated from within rather than from the impact of giant meteorites. The low heat conductivity of the lunar surface layers may result from the porous character of volcanic material rather than a dust layer."

x x x

Space Stations

A manned space station circulating round the earth is the next development in space exploration, says Soviet scientist N. Vavayev.

What is the advantage of such space stations?

The Earth's gravitation pull is considerably weaker there, he says. Consequently, apart from the velocity of its sputnik base, the space rocket will have to develop additionally only about three kilometres speed per second in order to attain the escape velocity. This means that space ships starting from the sputniks will have to have less fuel than now.

A flight from the Earth to the Moon at the minimum possible speed in one direction only will take 5 days and to Venus and Mars 146 and 159 days respectively. Return from the Moon to the Earth is possible at any time, but from Mars and Venus, only at definite periods, when the mutual position of the planets allows this home journey. The trip to Pluto, the remotest planet of the solar system, will last for at least 45 years.

x x x

Atomic Batteries

Another achievement in the utilisation of atomic energy is reported from the United States. It is the production of tiny atomic batteries which can go on produc-

ing power endlessly without recharging.

This atomic battery is based on the principle of the thermocouple. When the junction of two dissimilar metals is heated an electric current is produced. The heat is provided in this instance by radio isotope polonium 210.

In the battery twenty pairs of thermocouples are used but the whole outfit is as small as a grape fruit and, it is capable of producing enough power for working a small radio transmitter and receiver.



This is only the beginning. With further modifications and improvements it is quite reasonable to expect that we may have atomic batteries fitted in many of our homes in the near future.

GIVE UP THE SHOPKEEPER'S MENTALITY

A chartered accountant's son was a great devotee of Lord Ganesha. Even from his young age he used to go to the temple and pray for the success of his undertakings and vowing to break certain number of cocoanuts if his prayer was granted.

At the time of the High School exam, he went to the temple and prayed: "Oh, Lord, if I get through the exam, I shall offer you forty cocoanuts." And, he did pass. He entered the 40 cocoanuts in Lord Ganesha's account.

He applied for a seat in the University. He promised to offer 20 cocoanuts to the Lord if he succeeded. He didn't get it. As a penalty, he debited Ganesha's account with 20 cocoanuts.

Thus the current account was being maintained by him. If he succeeded in the exams, if he recovered from an illness, if he got a profit, Lord Ganesha's account was credited; if he failed, if he became seriously ill, if he lost in business, Lord Ganesha's account was debited.

After fifty years of this accounting, he found that Lord Ganesha owed him five hundred cocoanuts.

MORAL: The story illustrates extreme meanness of mind. He who is mean and greedy, meets with failure after failure in life. He is ever in want and misery, like the young man in the story. Be not mercenary in your devotion to God. Develop genuine bhakti to Him. Fulfil your promises. Your life will then be successful and happy.

—Swami Sivananda.

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GENTLE WORDS

A large woman wearing a loud purple dress and many jewels visited a costumier and asked him what colours she should wear.

"Madam," said the expert, "when God created the butterfly and humming bird He made them of brilliant colours. But when He created the elephant He made it grey."

ARMY OF TO-MORROW

With all the development of atomic bombs and missiles what will the army of to-morrow be like?

Discussing this topic in *New York Times* Hanson W. Baldwin writes:

The strategic purpose of the Army of tomorrow is still the same as that of the armies of Alexander the Great, of Hannibal, of Grant and Lee. To dominate and occupy the earth upon which man lives is, and will remain, the fundamental mission of the ground forces.

But in the age of missiles and atoms, victory—of a sort—could conceivably be won through the air by long-range nuclear bombardment. In such a general, unlimited war ground forces would have a secondary role. How secondary is a subject of debate.

Some strategists believe that even in an unlimited nuclear interchange, ground forces would be essential—for martial rule in what remained of the warring countries, to fight a "broken-backed" conflict once the main atomic punches had been exchanged, or to "pick up the pieces" at the finale in a world gutted and in chaos. Such a war might end as they foresee it, as wars began, with battles between small groups of men, lightly armed with rifles, bayonets, clubs and stones.

But the army of tomorrow—though it claims an essential role even in the apocalyptic vision of all out conflict—believes that its primary mission will be in limi-

ted conflicts.

From this conviction that wars are still likely even in the atomic age, and that they probably will be less than all-out conflicts, has stemmed the Army's creation of STRAC, the Strategic Army Corps of three divisions—its objective, instant readiness for transportation by air or sea to any part of the world. STRAC is envisioned as a mobile fire brigade, always ready for combat, prepared to put out small conflagrations before they become big ones.

Though the Army's strategic mission has not changed, the technological revolution in warfare has altered the weapons and equipment with which it fights so fundamentally as to shake its whole structure, tactics and organization.

The revolution, first of all, is in fire power and range.

Missiles are supplementing, and in some cases replacing, artillery. There is an anti-tank missile, controlled by trailing wire unreeled in flight, with a shaped charge powerful enough to penetrate the armour of any tank. There is LaCrosse, a robot that attacks field fortifications. There is even a napalm missile and the "Lobber," a supply missile.

To the revolution in fire-power and the revolution in range must be added the revolution in speed, and in mobility. Just as the internal combustion engine and the machine gun doomed the horse in war, so the armoured personnel carrier, weird cross-

country vehicles, transport aircraft, helicopters, vertical take-off aircraft, flying jeeps and platforms are superseding the jeep of World War II.

The long distance airlift has reduced appreciably the Army reflex time: ground forces can react to an enemy's aggression—even half a world away—far faster than in the past.

Nuclear weapons have tremendously extended the killing radius of a ground force; they incorporate in one weapon the destructive blast of a gigantic artillery shell, and the "denial" effects of mustard gas. For radioactivity is now a factor every commander must reckon with: his own weapons, as well as the enemy's, may create, with each burst, downwind elliptical patterns seven to

eight miles long where the silent killer will prohibit—or at least limit—battlefield movement.

The revolution in fire power is not confined to nuclear arms. Tomorrow's rifles and small arms, though far lighter and simpler than those they supersede, will be capable of spewing out far more lead—and rounds that count—than the M-1 of World War II.

Tomorrow's ground battlefield—if there is one—will thus be a far cry in its dimensions from those limited areas overseen by Napoleon, astride his horse, where the destinies of nations were decided. In the age of the plane and rocket, airborne troops and guerrilla armies, the concept of the "line" is gone forever. A "front" may extend the depth of a whole nation.

RUSSIAN LITERATURE

The Information Department of the USSR Embassy in India (25, Barakhamba Road, New Delhi) has been issuing many useful publications at very low cost, giving facts and figures about Russia. Among the new releases are, "USSR, a Hundred Questions Answered" (50 nP), "Youth of the Soviet Union" (20 nP), "National Question and Community of Nations in the USSR" (20 nP), "Public Education in USSR" (10 nP) and "Working Conditions in Soviet Enterprises" (20 nP.) All books are very well got up.

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BOOKS

We acknowledge receipt of the following books: "Autobiography of Swami Sivananda," which apart from the elevating life story of the sage contains valuable information on swamiji's books and other publications.

"Swami Sivananda, The Sage of Practical Wisdom," is an unique biography of the saint by Major General A. N. Sharma. Included in it are some personal letters of the swamiji to aspirants and his messages and sayings.

"Sivananda: The Guiding Star", is an attractively got up volume containing the tributes paid to the Himalayan sage on his 69th birthday.

All the above books are priced Rs. 3 each and can be had of the Divine Life Society, Sivananda Nagar P. O., Rishikesh, U. P.

KNOW YOUR LUCK

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MESHA RASI or ARIES

This month is slightly better than the last one. Aswani, harani & Krithika The solar course in the first half is favourably disposed to you but in the second half heavy expenditure is indicated and your commitments will be more than you can cope up with. The exalted position of Sukra in the 10th house aspected by Guru is however a promising feature. Some unexpected money also may come your way. Help of friends and relations is in the month's picture. An important function like marriage may also occur. Domestically this is by far a better month. Your children will cause you unnecessary worries to begin with but a change is envisaged to your advantage later. Friends and relations will be welcomed during this month. Officially first half seems to be better while second half may cause some anxiety. This month is favourable for any transfer if desired. Round about the

28th you will not be happy as to your relationship with elders or seniors. New learning and experiences will be gained. The month is favourable for research work, if any. Merchants will find it lucky during this month. Partnership may be prosperous. Foreign business will be found more attractive. This month may involve some of them in legal proceedings.

1, 2, 6, 7, 9, 10, 11, 17, 20, 22, 23, 26, 27, 29 are favourable days.

VRISHABHA RASI or TAURUS

More benefic influences of planets radiate over your affairs during this month. Your ruler is in the 11th house of gain, favours, ambitions gratified and social activities of life. It should therefore prove quite beneficial to you both in financial and social matters. In the first

half the solar course brings you to the attention of top people but you have to be careful not to overreach yourselves in ambition on account of the 8th house position of Sani aspecting Surya during the first half. You must swim with the current and follow the direction of higher-ups obediently. Sani will make you independent in your attitude with others which may be avoided. Second half will be more favourable for accomplishment of your objects to your satisfaction. Your plans and aims must be kept fluid, subject to change as circumstances dictate in the second half. Friends there will be many but keep clear of easy-going friends and negative social influences, lest there should be strain financially. Domestically Sukra's position helps you to be more happy and gay. Officially this is a very lucky month. Merchants will gain much. Partnership will prosper.

1, 2, 6, 8, 6, 10, 11, 20, 21, 22, 23, 26, 28 are better days.

MITHUNA RASI

Planetary conditions have changed for the better during this month in spite of pinpricks and seeming disappointments in your activities. Your ruler is in elevation in conjunction with Sukra in the 10th house. The aspect of Guru to these two planets and also to Surya from the 2nd half will be an important feature to be reckoned with for good many accomplishments of your objectives during this month. Guru-Sukra trine from

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the very beginning and Guru-Ravi trine from the second half are calculated to bring you in touch with friends and relations so that your professional ambition and attitude towards security goal will change radically through good association and openings obtaining around you. It is possible for you to feel impelled to do something highly individualistic which gives a chance to extend your scope of action, or business enterprise along new and unexplored lines. This is a boon month for your affairs in general. Your superiors will take a fancy to you and be willing to groom you for a better future. Domestically you will be happier. Financially in spite of heavy expenditure you will be enabled to tide over your commitments without much difficulty. Officially this is a month of advantage or promotion. Merchants will do well in partnership as well as in foreign business.

1, 2, 6, 9, 10, 11, 16, 17, 20, 22, 23, 26, 29, 30 are good days.

KARKATAKA RASI or CANCER

Planetary positions are noticed to be working to your advantage more than in the last month. The solar course in the 8th might temporarily cause some set back in your onward march to begin with. Thereafter good many planetary conditions change beneficially than ever before. You will therefore feel greater courage and inspiration and also get support from your friends and sympathisers. Your financial welfare or peace of mind will improve from the second half onwards. Money may come from higher-ups, banks, or companies and in unexpected manner also. Friends are many veering round you to your advantage and support. This is a lucky month from the second half particularly on account of benefic planets working favourably on your side. Domestically this is a happier month. An auspicious ceremony may occur. Investment may be found propitious. House problem may attract your notice. Officially this is a favourable month for your rise in rank and finance. Your boss will be favourably inclined towards you. General health may not be good in the first half. Merchants will be speculatively inclined and may gain much from foreign business also. Partnership will pay lucratively. Foreign business will be more successful than ever.

1, 2, 6, 7, 8, 10, 11, 16, 17, 20, 22, 23, 24, 29, and 30 are better days,

SIMHA RASI or LEO Planetary chart shows improvement

Makha, Poorvaphalguni and in regard to your ⁴ Uthara-Phalguni life and financial condition as well.

The solar course in the 7th house brings you forward and makes you more independent than before and you may find it easy to accomplish some of your plans. Mangal's position in the 10th house makes you more active and excited at times on account of the slow and static condition obtaining around you for some time. Budha in the 2nd house may cause some sudden fluctuation in financial affairs, but with the help of sympathetic friends you may find it easy to meet all your commitments in time. Second half of this month when the solar course is in the 8th house you may feel disturbed physically or there may be a sudden journey which will be to your advantage. Second half is good for all cherished desires to be fulfilled. Contact with bigger magnates will bring you to greater limelight than before. Domestically first half seems to be better. Residential change may be in the minds of a few of you. Marriage affair might also engage your attention. Officially slight change is envisaged. Avoid friction in the official matters. Business will thrive well during this month. Partnership may require slight changes. Foreign business will prove more lucrative in the 2nd half.

1, 2, 5, 6, 7, 8, 10, 11, 16, 20, 21, 22, 23, 24, 25, 28, 29 are better days.

KANYA RASI or VIRGO

Though the major planets are $\frac{1}{2}$ Uttara-phalguni not said to be in Hastha and $\frac{1}{2}$ Chitra this month other planets will promote not only your financial problems for settlement but also of those in whose financial affairs you are interested. The solar course in the first half shows heavy expenditure and settlement of some pending affairs and some temporary loan raised also. Second half onwards in spite of heavy expenditure and commitments you will find it easier to get on with your commitments in all your important affairs. You will be more busy than before in the 2nd half. There may be a court case in which you are interested and in which your success is assured. Domestically this is not a month of happiness on account of incongruent elements overwhelming you. Investment is not propitious but the month is favourable for any auspicious ceremony. Officially there may be slight change or there may even be a transfer. Differences with others in the office may make you more anxious about your affairs. Merchants will find this month particularly favourable.

1, 2, 6, 10, 11, 15, 16, 17, 18, 20, 21, 23, 25, 26, 27, 31 are better days.

THULA RASI or LIBRA

Major planets being well placed this month will $\frac{1}{2}$ Chitra prove equally good Swathi and like last month, Vishaka The only planets that are unfavourably configurated are the minor planets Mangal

and Sukra indicating disturbed physical conditions either in the abdominal region or trouble such as colds and coughs. Financially this month will prove much better from the second half. People who have been pressed for money will find ready response from their friends to meet all commitments. Good many financial commitments will find final settlement. Second half proves better in all financial outlook. Domestically first half makes you more pensive. Avoid rupture with elders. Second half is better in the home circle. Investment or change of residence is in the picture in a few cases. Officially this month is more encouraging. You will win your boss's favour and get the cherished objectives through him. There may be servant trouble. Merchants will not find this month safe. Avoidance of business risk is greatly desirable during this month $\frac{1}{2}$ Mangal in the 8th house may cause unexpected loss in business. Partnership will create discontentment and trouble. Foreign business may be tried with greater advantage.

1, 2, 5, 6, 8, 9, 10, 11, 16, 17, 20, 21, 23, 24, 28, 29, 30 are better days.

VRISHCHIKA RASI or SCORPIO

There being no planetary change conditions are $\frac{1}{2}$ Vishaka, more or less static, Annratha, & Jeshta. Your ruler in the 7th aspected by Guru gets reinforced in its onward march of progress as per schedule. The solar course in the 4th house during the first half makes you

domestically inclined or officially more heavily worked than before. From 2nd half the solar course in the 5th house makes it easy for you to accomplish your cherished plans. Marriage affairs, if any, will easily be settled. Social life will be happy and gay. Financially though first half may not be as good as expected, second half will prove much more encouraging than before. One of your children will spring a surprise on you. This is a month for intellectual work or publication, or writing. The month is romantically inclined and unless you avoid all emotional attachments or flareups there is the likelihood of your doing wrong. Officially this is a better month than the last one, when a promotion or transfer is envisaged. Merchants will find this month more busy and speculative. Important connections with other companies and customers may be established during this month. A partnership may be envisaged for betterment of business. Foreign business will be equally attractive.

1, 2, 6, 9, 10, 11, 15, 16, 18, 20, 21, 22, 23, 24, 25, 28, 29 are better days.

DANU RASI of SAGITARIUS

Planetary alignment this month

Moola, Poorvashada $\frac{1}{2}$ Uttarashada proves slightly better and gainful socially, domestically and even financially. First half may prove more favourable to you in your outside activities. One of your elders may cause you some anxiety. A journey may occur in the month. Domestically this is a more harmonious and comfortable

month in spite of irritations around you. Friends and friendships will appeal to you. More friends will be made and they will help you both in the domestic and outside activities. Car owners will be happy during this month and in a few cases new cars will be purchased. Some of your own relations will be adversely inclined towards you. Financially this is a very favourable month inspite of heavy expenditure. Physically this month may disturb your health owing to excessive heat. Guru, your ruler in the 12th, will not make you happy. Your own words or deeds, will go against you. Enemies are after you. Officially this is a more favourable month. You will enjoy the grace of your boss. Merchants will not find this month smooth. Second half will prove more troublesome. Foreign business will perhaps be more encouraging.

1, 2, 5, 6, 10, 11, 20, 21, 22, 23, 26, 27, 31 are better days.

MAKARA RASI or CAPRICORN

First half will continue as in the last month Uttarashada with slight changes to your advantage. The

solar course may not help you much socially and domestically in the first half. Second half onwards you will enjoy happier time of it domestically and financially. A journey will take place in the second half. Financially this is slightly better than the last month. Help from your friends, relations, letters or correspondence or from writings is

envisioned. One of your children will also come up well. Second half is more favourable for vehicular happiness. Guru in the 11th is very gainful in all matters of friendships, patronage or popularity and profits. Domestically second half is better. A change in residence may occur in a few cases. Mangal in the 5th is not good as it may set up a series of inharmonious reactions amongst near relations. Temperate language is counselled while dealing with others. General health owing to stomach trouble will cause you uneasiness. The lord of the 10th is exalted and so you can gain your boss's grace or departmental favour. A transfer may be in the picture, if desired. Merchants will find this month quite lucrative from second half. Partnership will be under disturbed waters. Rash speculations may be eliminated.

1, 2, 3, 5, 6, 10, 11, 15, 16, 17, 18, 22, 23, 26, 28, 30 are favourable days.

KUMBA RASI or AQUARIUS

With your ruler Sani figuring in the 11th house ^{‡ Dhanista} of accomplishment ^{Sathabhisha} & ^{‡ Poorva-} ^{bhadra} of your cherished desires and ambitions you are sure to make fairly good progress in all your activities. Surya in the 1st house will bring a new orientation in all your ideas and thoughts during this month. The aspect of Sani to Surya may at times disturb your mental peace or create enemies among your relatives. Husband and wife may defer for some time. Guru-Sukra trine is significantly an

outstanding combination obtaining during this month, bringing together friends, reconciling differences and chances of many social activities in which you take abiding interest. Many of your people will co-operate with you in your ideas and plans, and marriage propositions or negotiations will also be successful during the month. New learning or knowledge will be gained to your advantage. Children will come up to your expectation and make your life happy and gay. Officially this is a month of departmental favours conferred on you. You may gain the goodwill of friends and well-wishers. Financially this month is better than the last month. You may gain through higher-ups or your near relations. Merchants will find this month very profitable. Foreign business will find greater favour than before.

1, 2, 3, 4, 5, 6, 9, 10, 11, 17, 20, 22, 23, 26, 27, 31 are better days.

MEENA RASI or PISCES

The only unsavourable position during this month ^{‡ Poorvabhadra} is the position of ^{Uttarabhadra} Surya in the 12th house aspected by Sani. This causes worry, anxiety, annoyances, sudden journey, and differences with elders. In the second half Surya's position will be on your rasi aspected by Guru which will help you in your march of progress and your outlook on life. The presence of your planetary sovereign Guru in the 9th sector indicates good judgment, wisdom and grace of

God minimising troubles arising out of malefic forces at work. Sukra on your rasi being the lord of the 8th and aspected by Guru is good. Philosophers, writers, journalists, and authors will be unusually lucky this month. Guru is in the stimulating position for whole year and is calculated to direct your energies through right channels for the accomplishment of your objectives. Brother or sister will claim special attention. Mangal's aspect to Sani shows some financial differences

with co-workers. Avoid friction as far as possible. Financially this month shows heavy expenditure in the first half and unexpected conveniences in the second half. Officially second half may prove more encouraging. Merchants will find this month more profitable than before. Partnership will pay well. Foreign business will be more lucrative than before.

1, 3, 5, 6, 10, 11, 16, 17, 20, 21, 22, 23, 26, 30 are better days.

MAN'S WORK

If you calculated a man's value merely on the total amount which chemical and other constituents in his body would fetch on world market to-day, what do you think he'd be worth?

Scientists have been telling us that, among other things, the average human body contains :

Enough fat for seven bars of soap.

Enough carbon for 9,000 lead pencils.

Enough phosphorus to make 2,200 match heads.

Enough lime to whitewash a chicken coop.

Enough iron to make two medium sized nails.

x

x

x

Good resolutions are a pleasant crop to sow.

x

x

x

Marriage should improve the human species, becoming a barrier against vice, a protection to woman, strength to man and a centre for the affections.—*Mary Baker Eddy*.

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PLAIN QUESTION

“I'm something of a mind reader,” said a guest at a party. “I can tell at a glance just what a person is thinking of me.”

“Don't you find it embarrassing?” asked an acquaintance.

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THE HEART

Our heart which weighs only eight or nine ounces pumps 2,500 gallons of blood in twenty-four hours and 55 million gallons in an average life time.

“If one man's heart-beats in a single day could be concentrated into one huge throb of vital power, it would be sufficient to hurl a ton of iron over 100 feet into the air,” a heart specialist calculates.

Chinese Sayings

If there is righteousness in the heart, there will be beauty in character. If there is beauty in character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.

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The best kind of acquaintance is the acquaintance with each other's hearts.

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The beginning and the end reach out their hands to each other.

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Without tasting the bitterest, we never reach the highest.

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Kindly words do not enter so deeply into men as a reputation for kindness.

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Let a man not do what his own sense of righteousness tells him not to do, and let him not desire what his sense of righteousness tells him not to desire.

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Men who are possessed of intelligence, virtue and prudence in affairs will generally be found to have been in sickness and troubles.

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There are those who are great men. They rectify themselves and others are rectified.

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NO COMPLIMENT

"How did you do at school to-day, Tommy?" asked a schoolboy's mother.

"All right," was the answer. "Teacher said I was a regular little beaver."

"She did?" exclaimed the parent proudly. "That goes to show what a hard worker you are."

"We-l-l, not exactly," said the boy. "It was really for chewing my pencil."

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WOULD BE SUICIDE

A peasant from a village whose crop had failed decided to end it all. He lay down across a local railroad track and awaited the

end. When a shocked passer-by asked him to reconsider he shook his head stubbornly.

"Well," said the other, "why have you got those chapatis with you?"

"The way these trains run around here," replied the would be suicide, "a fellow could starve to death before they arrive."

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MOSQUITOES & MEN

Thin people are much more likely to be bitten by mosquitoes than fat people, according to a research team at Rutgers University, New Jersey, USA. Mosquitoes, it has been proved, are particularly sensitive to heat through detectors in their front legs, which enable them to steer towards a heat source.

Because they burn energy faster, thin people tend to be warmer than fat people and so attract mosquitoes more.

FORM IV

(See Rule 8)

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| 6. Name and address of individual who owns the newspaper. | : | |

I, P. A. Prabhu, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Signature of Publisher,

Dated, Feb., 28th, '59.

P. A. PRABHU.
